D618
C532

UNITED THEOLOGICAL SEMINARY LIBRARY

NOV 27 1956

The Divinity School News

THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO

Vol. XXIII NOVEMBER 1, 1956 No. 4

Published quarterly by the Divinity School of the University of Chicago, 5801 Ellis Ave., February 1, May 1, August 1, and November 1. Entered as second-class matter, March 20, 1934, at the post office at Chicago, Illinois, under the Act of August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of February 28, 1925, authorized April 18, 1934.

TESTING THE SPIRITS: THE BURDEN OF OUR CALLING

(I Cor. 1:17-31)

[The following sermon was preached by Nathan A. Scott, Jr., Assistant Professor of Theology and Literature, on the occasion of the inaugural chapel service for the Autumn Quarter in the Federation of Theological Schools.—EDITOR.]

AT THE very beginning of Dante's progress downward into the Infernal City, just before he and Virgil descend to the First Circle of the Abyss, they find themselves in a kind of suburban district of Satan's kingdom: it is the Vestibule of Hell, wherein "lamentation, groans, and wailings deep" reverberate throughout "the starless air." And Dante is at first astonished by the "cries of pain and rage" and by the "tumult" which "nothing could assuage." So he asks his guide, "Who are these that seem so crushed beneath their plight?" And Virgil replies:

> These miserable ways
> The forlorn spirits endure of those who spent
> Life without infamy and without praise.
> They are mingled with that caitiff regiment
> Of the angels, who rebelled not, yet avowed
> To God no loyalty, on themselves intent.
> Heaven chased them forth, lest their allegiance cloud
> Its beauty, and the deep Hell refuses them,
> For, beside such, the sinner would be proud.

Here, in other words, are the people who in this life spent their days discussing things but never arriving at any conclusions. These are the people who were never willing to abandon themselves wholeheartedly to anything, who were never willing to stand up and be counted. They always shrank from the necessity of committing themselves: they condemned nothing, and they affirmed nothing. They "rebelled not, yet avowed to God no loyalty," always limping about amid indecision. And so here now, having been refused both by Heaven and by Hell, they have for all eternity what they chose in time: as in this life they were governed by no real purpose and as they were uninterested in moving

in any particular direction, so now it is their fate to chase back and forth, back and forth, an aimlessly waving banner which moves and, as it moves, so quickly spins about that its motion is never stilled. And, as in this life, their only concerns were trivial in nature, so now they undergo no very impressive suffering: they are simply stung perpetually by swarms of wasps and hornets, and, as the blood that is pricked from their brows drops to the ground, it is licked up by the worms that cling to their feet.

On these forlorn spirits Virgil will waste few words. "Look," he says to Dante, and "[let us] pass on." And, when Dante looks, he is again astonished, for, as he says:

> . . . I say so many run,
> I had not believed, they seemed so numberless,
> That Death so great a legion had undone.

And it is significant that when, in our own time, Mr. T. S. Eliot looked out upon "the waste land" of the modern world and contemplated those "hollow men," those "stuffed men," who, as he said, "are not men enough to be damned"—it is significant that he too was moved to exclaim, "I had not thought death had undone so many." And such will doubtless be the testimony of many another explorer of this underworld of dereliction, for, if the ultimate principle of life were Justice rather than Mercy, it would probably be in this suburb of the Infernal City that most of us would be found. That is to say, the kind of resistance against the intrusion into life of the radically significant which Dante is describing here forms what is perhaps one of the most persistent motifs in the human story.

Now it so happened, rather curiously, that after rereading this passage in the *Commedia* one afternoon this past summer, I found myself reading only a few hours later the third book of Calvin's *Institutes*, and I want you for a moment to listen to the passage which caught my attention—as I thought, that is, of the universe into which Dante had just taken me; it is the passage in which Calvin is discussing what he calls the "exercise of the cross." He says:

> . . . all whom the Lord hath chosen and vouchsafed to receive into his company, must prepare themselves to a hard, travailsome and unquiet life, and full of many and divers kinds of incommodities. So it is the will of the heavenly Father, to exercise them in such sort, that he may have a true proof of them that be his. . . . For whereas Christ was the best beloved son above the rest, and in whom the Father's mind was fully pleased, yet we see how he was not tenderly and daintily handled, so that it may be truly said, that he was not only exercised with a perpetual cross so long as he dwelleth in earth, but that all his life was nothing else but a kind of continual cross. . . . Why then should we privilege ourselves from that estate, whereunto it behoved Christ our head to be subject . . .?
>
> Truly, it appeareth how much the exercise of the cross is necessary for us.

Moreover it is a singular comfort, when we suffer persecution for righteousness. For then we ought to think, how great an honor God vouchsafeth to grant us, that he so garnisheth us with the peculiar mark of his soldiers. I mean that they suffer persecution for righteousness, not only that [they] suffer for defence of the Gospel, but also that [they] are troubled for any defence of righteousness. Whether therefore in maintaining the truth of God against the lies of Satan, or in taking in hand the defence of good men and innocents against the wrongs of the wicked, we be driven to run into the displeasure and hatred of the world, whereby our life or goods, or estimation, may come in danger: let it not be grievous or loathsome unto us to employ ourselves for God, or let us not think ourselves miserable in those things in which he hath with his own mouth pronounced us blessed.

Now the observation that I want to make is that, when these two rather remarkable passages are set side by side, the one in which the poet confronts us with our incorrigible complacency and our shabby evasiveness and the other in which the theologian confronts us with our high calling—when these two passages are set side by side, we cannot but be struck by how radical the antithesis is between our human situation and the kind of testimony about the ultimate meaning of life that arises out of the Christian faith.

On the one hand, there are most of us in whose lives there is no eagle, who want just to be left alone, who want security and safety, who do not want to transgress against tribal dogma but who want successfully to adjust to society and to its ethical norms: we want to conform to the approved systems of behavior, and we do not want to question what these systems call goodness and peace and justice. But then, on the other hand, there is the community of the Christian church at the very center of whose faith is the memory of a simple Galilean carpenter who died on a cross between two thieves, having been "reckoned with the transgressors," and in whose death there is discovered a dimension of the human spirit which reaches beyond all the relativities of history and which illumines the kinds of choices that men on occasion may have to make between the retention of their own integrity and the delusive peace of social adjustment. And when you contemplate the antinomy here between the timorous evasiveness in which we are all so confirmed and the imperative that is implicit in the human figure of our Lord upon the cross, you might well conclude that those whose vocation it is to convert the denizens of our modern "waste land" to the Christian faith face today an impossible task. How is it possible even for the Christian ministry to communicate to the world the meaning of a religion which finds its center in a cross? How is it possible to preach a faith that so violently contradicts the deepest dispositions of the human heart? This is surely one of the great perennial questions which must confront those of us who are in or who are preparing to enter the ministry of Christ's church.

Of course, when we look out upon the religious situation of America today, it might at first appear that to stress with any great insistence the difficulty of preaching the Christian faith in our time is to take an unwarrantedly despondent view of our cultural life. For, after all, the rejoinder might go, a greater proportion of our people belong to churches today than ever before; indeed, the annual gain in church membership during the last fifteen years has been the most rapid in all our history. And, far from being a refuge for the incompetent and the simple-minded, as once appeared to be the case, the church is today drawing into itself artists and intellectuals and politicians and up-and-coming young junior executives and all sorts and conditions of men. Great religious meetings are held throughout the nation, and the popular revivalists command the loyalties of vast numbers of people. Religious books are best sellers, and the various mass media of communication constantly feature religious programs. And even the politicians admonish us to have "faith," though they do not always clearly indicate in what it is that we ought to have faith, and it does sometimes appear that they are simply recommending faith in faith itself. But here, at any rate, we have the general tendency, and it is one that lines itself up behind what appears to be a remarkable renascence of interest in religion.

But when we probe and inquire and "test the spirits," we discover that there is another side to this picture, for, as many critical observers have been noting of late, this new religiosity is very largely divorced from the life of our time and tends often to be cultivated only as a kind of psychological tonic or social grace. As Dean Brauer remarked last fall in his inaugural address, "It has concentrated so much on disembodied 'saved souls' or so much on making bodies more confortable that it has neglected to deal with the total man as he confronts the divine imperative through his modern social and cultural setting."

The distinguished Jewish philosopher Dr. Martin Buber has suggested that the history of the human spirit divides itself into what are really only two main traditions—the tradition of habitation and the tradition of homelessness. In those periods in the history of culture that Buber would subsume under the tradition of habitation the world has seemed familiar to man, accessible, and at his disposal. And in the periods of homelessness the spirit of man has been disengaged from its moorings, and his existence has become problematic: these have been the ages of genius, the ages in which such figures as Buddha and Moses, Paul and Augustine, Luther and Kierkegaard, have emerged and given a new direction to human life and thought. And were Buber familiar with Professor David Riesman's categories, he would doubtless tell us that the kind of character structure which develops in periods of habitation is that of the tradition-directed man and that it is the inner-directed man who emerges in periods

of homelessness. That is to say, in periods of habitation a fairly stable pattern of belief and a rather fixed code of behavior are transmitted from generation to generation, whereas in periods of homelessness the representative man is the autonomous, inner-directed man, the man in whom authority is internalized and who lives out of his own energy and by means of his own self-control.

But the religiosity of our own time is neither the priestly religion of periods of habitation nor the individualistic, prophetic religion of periods of homelessness. It is rather the religiosity of what Professor Riesman calls the "other-directed" man, the man whose goals and whose principles are given him not by tradition or by his own conscience and imagination but by his immediate social group. To use the metaphor which Professor Riesman borrows from the psychologist Gardner Murphy, the inner-directed man is guided by a kind of built-in *gyroscope* which keeps him steadily on his course, whereas the other-directed man is guided by a kind of built-in *radar* apparatus which receives signals from his immediate social group and adjusts him to the situation indicated by those signals. The greatest horror of the other-directed man is that of failing to adjust and of being regarded by his peers as "unsociable." He is a man who "rebels not, yet avows to God no loyalty," lest, in taking a stand, he fall out of line with his environment. He is a man who wants to be liked, who covets the approval of his neighbors, who wants security, and who presents to the world a bland, friendly, tolerant face. He is the man whom we have come to know in a long series of novels by the American writer John Marquand and whom a younger novelist has recently made us think of as "the man in the gray flannel suit." This picture is doubtless an oversimplification, but at least it indicates something of the direction of human development in contemporary society.

Now in the fascinating book of his to which I have been referring, *The Lonely Crowd*, Professor Riesman does not discuss explicitly the religious situation of middle-class culture, and yet he really does so implicitly, for it is becoming increasingly clear that that situation is one which demands to be defined in terms of what he describes as the tendency toward other-directedness in contemporary life. I am suggesting, that is, that under the conditions of present-day American life the new religiosity is itself a way of "adjusting," a way of becoming more comfortable in one's environment. The suburbanites and the exurbanites belong to the church very often as they belong to the Republican party and to a country club, because these safe affiliations give a sense of sociability and of belonging, a sense of being properly conformed to the world of a prosperous and forward-looking America.

Now, as we celebrate tonight the opening of the academic year in the theological faculty of this University, it seemed to me appropriate that we should

remind ourselves of what it is that we are really about here and of the great difficulties that fidelity to it in our time must encounter. Can we really communicate the New Testament faith to the other-directed men and women of our day? Can the Christian understanding of what life is all about *really* be communicated to them? We are compelled to ask this question because, in all the stir and bustle of their religious activities, very often there seems to be no hard core of integrity that might enable them to live in singleness of being and to go their own way—even, if need be, against the tide. Indeed, when we put this question to the other-directed culture of our time, we cannot but be struck by how alien to it is the very notion of being "singled out" or of standing "over against the world." Even when, as is often the case, the other-directed man is an active participant in the church, he seems simply to have no resource for *understanding* even what Calvin means when he talks about "the exercise of the cross" or what the implications of this might be for the kind of relation which the Christian enters into with his society and his culture. It is not that he *refuses* to understand this: the fact of the matter simply is that he has no imaginative *resource* for understanding it, because his whole system of life is designed to protect him from the perils of the kind of nonconformity to which a true "exercise of the cross" may lead. The Christianity that he understands is a Christianity from which the cross has been excluded, for it is a gospel of adjustment, of tolerance, of "positive thinking."

"I had not thought death had undone so many": this will also doubtless be the cry of astonishment that will burst from the hearts of many of you, as you go out from these halls in the next few years to preach the Gospel to our generation. And I have no easy formula the application of which will enable you to bring them alive again. I can only tell you that the vocation that you have chosen is an enormously difficult vocation. For, as Reinhold Niebuhr remarked not long ago, " 'the word of the Lord' . . . runs counter to the complacency of men and of nations. It is sharper than a 'two-edged sword.' And it must hurt before it can heal."

NATHAN A. SCOTT, JR.

GRAHAM TAYLOR HALL
September 28, 1956

FROM THE DEAN'S DESK

The largest entering class for several years began its Divinity School work with an orientation period at Palos Park, Illinois, just prior to the opening class sessions. Professor Mead and some of the advanced students provided setting and materials for discussion of the kind of theological education attempted at the Divinity School. This orientation session may or may not have been helpful to all entering students, but it was invaluable for a relatively new dean who is still in need of just the kind of discussion of the nature and purpose of the Divinity School which resulted.

Enrolment in the Federation of Theological Schools for the Autumn Quarter totals 352, with 197 in the Divinity School, 121 in the Chicago Theological Seminary, 20 Meadville students, and 14 in the Disciples Divinity House. This large enrolment has placed its strain upon facilities and scholarship funds, but we are delighted both with the number and with the high quality of academic achievements and promise represented, to which those of us who have seen student credentials can testify. We are also gratified by the kind of balance represented in their academic goals. Fifty-seven students are working toward the B.D. degree; 39 are M.A. candidates; and 94 are engaged in the Ph.D. program.

Charles H. Long, who is completing his dissertation for the Ph.D. degree in the field of the History of Religions, has agreed to serve this year as Adviser to Students in the Divinity School. He and the dean will attempt to carry the responsibilities of Bill Hawley for the year until a permanent replacement for Mr. Hawley has been secured. Mr. Long and I have already discovered just how formidable an undertaking this is!

The Divinity School is sponsoring a workshop on leadership training for ministers and other church workers of the South Side area during October and November. Several of the faculty members will be involved in this venture. This is a part of a series of workshops planned by the Chicago Baptist Association but open to all churches and individuals.

The new student lounge and the headquarters of the Center for the Study of the Christian World Mission are now completed and in use. Swift Hall has also received the ministrations of painters and decorators, with excellent results.

A series of "Faculty Firesides," begun last year, continues, as do the Wednesday Divinity School luncheons. The two additional buildings purchased last year for married students have been redecorated and are occupied up to capacity.

Faculty news is equally good and encouraging. Our more recent appointees to the faculty have already made a very significant and important place among us. Professor Sidney Mead's appointment as president of the Meadville Theological School during the summer has delighted all of us, all the more so since it is clear that he will carry on his teaching and research in the Church History field. Some other appointments are under consideration as plans for the new B.D. program are completed and as we prepare to meet the demands on the faculty of an in-

creased enrolment during the coming years.

Detailed plans for the development program of the Federation and of the School will be announced shortly. Our most urgent immediate need in the Divinity School is for additional scholarship funds. We are short by $16,000 of our scholarship needs for the current year, as a result of an increase of 40 students over last year's total. If your church does not have in its budget an item for theological education, you are urged to consider the inclusion of such an item—and the Divinity School offers itself as a candidate for your support.

Cordially,

WALTER HARRELSON
Dean

CONVOCATION

At the Summer Convocation on August 31, 1956, the following degrees were conferred:

Master of Arts:

LUCIO CHIARAVIGLO
S.B., University of Chicago, 1951
Thesis: Efficient, Final, Formal, and Material Causes in Whitehead's Metaphysics

BARBARA ANN GARRISON
A.B., Lawrence College, 1952
Thesis: Christian Love and Psychotherapy

ISAAC R. H. GNANADASON
D.B., Union Theological College, Bangalore, India, 1944
Thesis: Use of Bible Myths in Christian Education

MARJORIE NEWLIN LEAMING
Thesis: Resource Material in the Form of Historical Fiction for Use in Building a Church-School Curriculum Unit Dealing with Problems of Social Justice for Children Nine, Ten, and Eleven Years Old

GRACE ELLEN PARTIN MOREMEN
A.B., Pomona College, 1952
Thesis: Virginia Woolf's Vision of Reality

SHIN-HING LEE
A.B., Seattle Pacific College, 1953
Thesis: Reinhold Niebuhr's Critique of Karl Marx with Respect to His View of Eschatology

Bachelor of Divinity:

CHARLES ERIC LINCOLN
A.B., LeMoyne College, 1947
Under generalized B.D. program

MYLES HUGH WALBURN
S.B., George Williams College, 1953
Under generalized B.D. program

THE DIVINITY SCHOOL MAN OF THE YEAR

Each year the Divinity School nominates a man of the School's alumni to be honored as Man of the Year on the occasion of the annual dinner meeting of the Baptist Theological Union, the Board of Trustees of the Divinity School. The man selected for this honor is one who has distinguished himself as a Christian leader and who is recognized for his effort to exemplify the principles of inquiry and growth which have characterized his experience as a student in the Divinity School and since that time. The man chosen for this honor is invited to attend the annual Baptist Theological Union dinner and to respond to a citation presented on behalf of the Board of the Baptist Theological Union.

The recipient of this honor on October 17 was C. Conrad Browne, B.D. '49. Mr. Browne is at present director of the Koinonia Farm Camp, Americus, Georgia, which staff he joined in 1949. He was married to Ora Smith in June, 1945.

CITATION

Charles Conrad Browne, Bachelor of Divinity, 1949, a minister of the Gospel whose life has exemplified a singular devotion and commitment to his understanding of Christian faith and nurture; a servant of high idealism and tenacity of conviction who worked faithfully and efficiently in Civilian Public Service from 1941 to 1945; an earnest and industrious student who, after an excellent academic record at Kalamazoo College for two years, entered the Divinity School to complete successfully his formal academic training for the ministry; a Baptist who, in the simplicity, self-effacement, and self-denial of his ministry, has enriched the traditions of a distinguished people, and who by his ecumenical and universal spirit of Christian love and service commends the work of the ministry to all men everywhere; a home missionary who accepted the risk and insecurity of an experiment in the practice of complete sharing, universal brotherhood, and love as the basis of men's relationship, in the fellowship of an agricultural community, Koinonia Farm, Inc., Americus, Georgia, where, at present, his community is undergoing severe trial, facing ridicule, contempt, and derision, and possible personal injury, yet with great courage, sacrifice, perseverance, and Christian grace; a humble man among humble people who in his present ministry has been preacher, educator, laborer, brother, friend, and servant to the least and greatest of these; truly a minister of God's love and grace has been selected by the Trustees of the Baptist Theological Union to represent the alumni of the Divinity School at the annual dinner to the Federated Theological Faculty of the University of Chicago, October 17, 1956.

A NEW PROGRAM IN THE STUDY OF THE CHRISTIAN WORLD MISSION

"An end has come to one great era in the history of the Christian mission"—this, one hears repeatedly. The recent celebrations in India commemorating the arrival of Bartholomäeus Ziegenbalg and Heinrich Plütschau recall its beginnings. Events such as the formation of the United Church of South India, the expulsion of Western missionaries from China, and the forthcoming conference at Prapat, Sumatra, on "Ecumenical Mission" mark both its end and the dawn of a new

period. As a unilateral Western Protestant sending mission closes, a world mission emerges. A time of transition may be a time of confusion, and the present is characterized by considerable turmoil and uncertainty. But it is decidedly not a time of defeat and discouragement. The changes bring challenge and opportunity. There is in both the young and the old churches a ferment of thought exceeding anything known since Protestants first acknowledged their missionary obligation and privilege. A radical reappraisal of the meaning and objectives of the mission is under way.

The so-called "Asian Revolution" and momentous movements in Africa are thought by those who jump too quickly to conclusions to be putting an end to the Christian mission itself. The cataclysmic political, social, and economic changes effected during and after World War II have, indeed, embarrassed the mission policies and the missionaries of the Western churches. It is not too much to say that they have condemned to extinction certain of the objectives and methods of two hundred and fifty years of Western church extension. Nationalism, anti-imperialism, anticolonialism, Asiatic neutralism, racism, pan-Africanism, South and Southeast Asiatic regionalism, the decline of Europe, the expansion of American influence which gives rise to suspicion of American intentions, skilful Communist propaganda, the East-West clash, the new hunger for human rights and for economic and social well-being, the rise of the welfare state, the revival of the ancient religions, new pride in local cultures—all make it unwise, if not impossible, for Western missions to function as they have done in the past. Western missionaries are out of China, excepting an infinitesimal number—mostly Roman Catholics—under detention. Visas are being denied old residents as well as new applicants in many countries. No Western agents—political, economic, or cultural—are now free to go wherever they may wish; and it is not strange that agents of religion should meet with the same handicap. Such external factors happen to coincide with the end of the old era; they do not cause it. They do make more urgent clarification of the nature and aims of the Christian mission. However, the factors which were already calling for a new concept and program of missions were present within Protestant Christianity. The external situation underscores and highlights these.

There has come into existence a community of Protestant Christian disciples around the world in congregations which maintain worship, enjoy fellowship, foster nurture in faith, and proclaim the Gospel in manifold ways. This is the fact which really inaugurates a new era in the Christian mission. We may now be critical of many attitudes and practices in the old order of mission, but no one can deny that its fundamental purpose has been achieved. Churches have come into being. The Evangelical Christian community now embraces individuals and parish churches in Asia, the Pacific islands, Africa, and Latin America and is no longer confined to Europe, North America, Australia, and New Zealand. During the first half of the twentieth century the communicant membership of the churches in those regions increased about tenfold and the total community, includ-

ing all baptized and under instruction, between nine and a half and ten times. The statistics gathered in 1952 indicate well over eleven million communicants and thirty-one and one-third million members and adherents. Only a few sparsely populated countries now prohibit organized Christian activity, although there are still many places where Christians are under serious disabilities and are relatively few in numbers. In other lands they form strong minorities, and they make up the majority in a few places. But, strong or weak, they are there, and they are of the Body of Christ, placed in the world to discharge the mission of the church. This is the fact that calls for an end to colonial expansion of Western churches and for the undertaking by the whole church of Christ of its world mission. This brings Protestantism face to face with the theological question: What is mission?

This question—"What is mission?"—is involved in six or eight pressing problems or issues which today confront the world-wide Protestant community. There is, for example, the relation of the Ecumenical Movement to the mission. It has to do with some very practical questions, on the one hand, such as the merger of the World Council of Churches and the International Missionary Council and the way in which Western churches work with those in the East and in Africa. On the other hand, it has to do with the nature and purpose of Christian unity; for there are those who seem to think that the mission has completed its task in the planting of the present churches and would replace mission with a vast scheme of interchurch aid. Others of us think that a true ecumenical movement should be the outthrust of the witnessing church into every part of the *oikoumenē* and that unity is required to validate the missionary message that God is in Christ reconciling the world unto himself. Other problems are that of the rise of world confessionalism and the opposite tendency toward separatism and isolation in some quarters. There is the burning question: Can a church be *the* church if, under nationalistic pressures, it retreats into a kind of Christian ghetto? Another thorny problem is the rise of a world-wide system of material relief programs somewhat apart from the missionary structure, and which is just as surely a kind of world mission as the evangelizing, church-planting enterprise. Another issue is: Can a church be *the* church and leave the mission to a minority of its members to carry out on a voluntary basis? Where are the ends of the earth today, and what have geographical boundaries to do with missions, when the Western lands are now also pagan mission fields? Is mission one of the functions of the church or its primary function—or is the church just a function of the apostolate? What is the specific role of the American churches in the world mission? How can young churches poor in material resources and American churches wealthy in material things work together in a common task? What sort of organization and program are required for implementing a world mission? Meanwhile, what are churches and mission boards and societies to do while they try to move from one era of mission into another? The existential and the theological aspects of these questions cannot be separated. No practical move

can be made with any degree of certainty until an adequate theological answer can be given to the basic question: What is mission? Meanwhile, the church must move ahead experimentally in faith, trusting the Holy Spirit to guide it.

THE CENTER FOR THE STUDY OF THE CHRISTIAN WORLD MISSION

The study of this whole range of problems is urgent, and it is a type of study which calls for a close working relationship between the officers of mission boards, missionary ministers of the young churches, and theological scholars. This points to an academic center of research in close relation to mission agencies but not part of their organization. The range of subjects to be studied and the theological nature of all of them seem to point, indeed, to a theological faculty as the agency best able to deal with the whole extent of them. "What is mission?" might engage the thinking and discussion of every Protestant theological faculty for the next decade, with profit to each school and to the entire church of Christ. Last summer Professor Emil Brunner remarked to the writer that the mission is the central problem for the church both in theology and in its practical work and must now claim the top priority, for a true understanding of the church waits on the discovery of what mission is.

At the same time that circumstances were developing the situation calling for such broad and intensive study of mission, the Federated Theological Faculty was becoming increasingly concerned about such an emphasis in its own research program. More than a decade of common study and discussion of the relevance of the Gospel to contemporary culture gradually led to the conclusion that it was necessary to bring into the Faculty once again a professor of missions. A Faculty Committee on Missions was set up four years ago, and there is no subject to which the Faculty has given more time in the intervening period. The radical departure from the past was to be in assigning the professor of missions, not to an additional field of the curriculum, but to an interfield program, since mission is a dimension in which all the fields should be set—mission being the chief function of the church. The mission's program would provide a focus for the common interest and a stimulus to study of the church's task of proclamation by each and every field. However, two more years of consideration of the job to be done led to the conclusion that what is needed is a research institute with a small staff of experts, forming a unity within itself, but with each member related to the field of his own discipline. The director, for example, is a member of the Church History field. The first step toward the realization of this hope was taken when the writer was invited to join the Faculty as professor of missions and director of the Center for the Study of the Christian World Mission.

The past year has been a period of intense activity in shaping up specifically the plans which had long been envisaged in principle and in cultivating contacts with the mission agencies and missions scholars at home and abroad, to the end that our program might develop both in close relation to the agencies actually responsible for strategy and tactics in the new era and in constant consultation

with theologians who share a common concern with us. Consequently, a voluminous correspondence has been carried on, and the writer has traveled extensively, including two trips to Europe, discussing issues with individuals, serving as consultant to agencies and conferences, reading papers and making addresses, and attending innumerable committee meetings. Widespread interest has been discovered, and we have had the benefit of suggestions and criticisms from every part of the globe. We are presently spelling out in detail certain parts of the program and are seeking funds to implement the program of the Center, beginning with autumn of 1957. Meanwhile an excellent suite of offices and a seminar room have been prepared on the fourth floor of Swift Hall, and Miss Ruth Hirsch has become Administrative Assistant to the Center.

THE OBJECTIVES

The objectives of the Center have been stated as follows:

1. First of all, to meet the demand for a fresh, contemporary theory of missions Except for the Germans, who until recent years based their objectives and methods largely upon Gustav Warneck's system, Protestant missions have operated on general assumptions rather than on a well-wrought-out theoretical groundwork. This would be folly in the era into which the mission is now entering. A set of basic principles, generally agreed upon, which will act as chart and compass, are a necessity. This involves sound biblical and theological scholarship and raises for solution all those perplexing problems to which the Willingen Conference recently called attention: the nature of the church, the fundamental relationship of the church to its mission, the spiritual laws as well as the sociological ones by which the churches grow, the meaning and nature of unity in Christ, the relationship of unity and mission, the meaning of history in the light of the Christian Gospel, and the connection between the mission and the Christian hope. It includes also the specific reformulation of the Gospel message in terms intelligible to this age and to various peoples of the world, with especial reference to the problem of human community.

2. To conduct a thorough and continuing re-examination of the task of the Christian mission in its historical, sociological, cultural, and operational aspects, working toward an integration of the theological knowledge mentioned above with actual practice.

3. To establish a program of advanced study of the major problems involved in the world-wide mission of the church, in order to contribute relevant contemporary data for the advancement of Christian theological inquiry.

4. To interpret the mission and its relations with sociocultural factors to church groups at home and younger churches abroad.

5. To raise standards of graduate training for research in the area of mission through the development of a training program utilizing the resources of the Federated Theological Faculty and other departments of the University of Chicago.

6. To provide facilities for graduate training in research for scholars and leaders of the younger churches, emphasizing a world-wide outlook in the Christian mission, and at the same time stimulating the younger churches to reinterpret creatively the faith and mission of the church in terms of their own indigenous culture.

7. To initiate a program of exchange of scholars and various theological centers and research institutes in different parts of the world in order to develop co-operation and

co-ordination in missionary theology and strategy.

8. To provide opportunities for meaningful conversation among scholars of living world religions for the sake of mutual understanding, common exploration of cultural issues, and co-operation in research.

9. To provide in the Federated Theological Faculty, the University of Chicago, the churches of Chicago, and the Christian community of the Midwest a powerful center of missionary interest and illumination.

10. To contribute to better international and intercultural relations.

What these objectives mean is this: While keeping close to the functioning missionary enterprise, all the theological disciplines will be employed in a common task of investigating the performance of the ministry of the church in the contemporary situation, in bringing the light of history to bear on the present task, in studying the biblical foundations, and in bringing theological illumination and criticism to bear on every phase of this activity, so that all that is done may contribute to the answering of the question, "What is mission?" and in the light of that answer to make some contribution to a theoretical system which may guide the development of mission strategy. Every kind of problem relating to the mission will fall within the range of the Center's interest, but the unique features of the project, at least on the American scene, are its theological orientation and the provision for long-range continuing study of basic theoretical problems.

THE RESEARCH PROGRAM

We know what we want to do, and this adds up to a very extensive program. However, the whole program of the Center is not expected to spring full-blown and complete from the pages of our brochure like Athene from the brow of Zeus. It will be experimental, and our policy will be fluid. What we do will depend upon the financial resources which we are able to obtain and the particular personnel secured for the staff.

Research is regarded as the basic function of the Center. The particular subjects for study on which our co-operation may be asked will be an important consideration in developing the research program, for we want it to contribute at every point where the mission agencies recognize a felt need, but our over-all study program will be guided by our interpretation of major research needs in the light of our total objectives. The study program, therefore, will be directed toward the following fields. The biblical and theological fields merge into each other. Here are such important problems as the nature of the church and of the mission; the relationship between the two; the meaning and nature of unity in Christ and the relationship of unity to mission; the role of the Holy Spirit in mission; the spiritual as well as the sociological laws by which churches are planted and grow; the relationship of worship and the *koinonia* to the *kerygma* and its proclamation; faith and culture; the Christian revelation in relation to other religious systems; the meaning of history in the light of the Gospel and the role of the mission in history; the connection between mission and Christian hope; missionary action; and the formulation of the Gospel message in terms intelligible to this age and to the various peoples of the world, with special reference to the

human community. Such studies not only will be the responsibility of individuals but will be the subject of common investigation and discussion by staff members, other members of the faculty, and graduate students and postdoctoral fellows associated with the Center.

Historical studies will contribute to general knowledge as well as provide illumination for the reconstruction of the present missionary enterprise. Hardly more than the skeleton of the history of the mission has as yet been constructed, and a great range of monographs and regional histories is needed. Moreover, the last few years have brought recognition of the mission as an important factor in international affairs, the formation of public opinion, the transmission of ideas, and cultural exchange. The study of the development of mission theory will also engage attention.

Other areas of study involve the approaches and techniques of the social sciences, such as current survey, the mission as a factor in cultural exchange, cultural factors, church growth, and problems of communication. The social and behavioral sciences have important contributions to make here, both as they are now represented in the theological disciplines and independently in their own way. Such studies will assist the national churches to express their universal Christian faith and life in indigenous forms and answer the questions asked by local cultures. Light will be thrown on an effective missionary approach. Analytical, statistical, descriptive, sociological, and bibliographical surveys will help to insure that policy discussions by the mission agencies are actually based on current information and not on outdated information.

The History of Religions field will be a very important research area, both because of the centrality of the problem of the relation of the Christian faith to truth in other religious systems and because of the remarkable revival of the Asiatic religions, which are playing a key role in the newly independent nations and in international affairs. They are also embarking on foreign mission ventures of their own. Our objectives in this area are six in number: (1) the gathering and interpretation of data on contemporary movements in the world religions and on the new role of religion as a major factor in international and intercultural affairs; (2) a search for effective methods of intercultural and interreligious communication and for means of achieving interfaith understanding; (3) the attainment of a more profound knowledge of the Christian faith and of a more relevant application of it to contemporary life; (4) a contribution to the clarification and understanding of the Christian message in the modern world; (5) co-operation with other institutes working in this field; and (6) the promotion of "contextual" scholarship. By the third objective we mean this: Christian thought still moves almost entirely within a Western framework, although Christianity has long become a world religion; and Western theologians are likely to look with skepticism upon attempts to present Christian doctrine in Indian, Chinese, African, or other categories of thought rather than Greek ones. Studies such as we contemplate and conversations with non-Christian scholars will contribute to new approaches to cer-

tain philosophical and theological problems and to consideration of hitherto neglected questions. The fourth objective means an active contribution by members of the Federated Theological Faculty to a modern Christian apologetic. The sixth objective means the fostering on behalf of the churches and the mission of a type of scholarship in history of religions which is now hard to find. Such scholarship will approach religion not alone from a phenomenological viewpoint or from a doctrinaire theological outlook but will have as its milieu the total cultural context and even the world situation. Thinking contextually about religion, the scholar will also bring his own personal faith to the understanding of the other faiths which he studies, since there is in each religion something more than a body of doctrine, cultus, and customs, and this "spiritual genius" is not to be discerned by objective analysis alone.

Naturally, the Center will build in this area upon the Federated Theological Faculty's History of Religions field. The initial program which is contemplated includes a three-year experimental project in teaching and research in Theravadin and Mahayana Buddhism, which will bring several visiting professors to the campus and the careful selection of a few persons for special training.

Study projects will not all be carried out by the staff of the Center, but there will be an earnest endeavor to promote *joint studies* involving the members of the Federated Theological Faculty and the almost unlimited possibilities for collaboration in the various faculties, institutes, and special research programs of the University of Chicago. First steps in this direction were taken in the Spring Quarter of the past year when, at the request of some members of the Division of Social Sciences, an informal Faculty seminar on the mission met every other Monday night, bringing together about fifteen anthropologists, sociologists, economists and regional planning experts, theologians, and others. The writer was also invited by Professor Sol Tax to participate in his seminar on "Action Anthropology." These experiences have thrown considerable light on the possibilities of collaboration within the University. Furthermore, there is an exciting possibility for collaboration with the new Christian institutes for the study of the various religions and cultures now being established in the Near East, India, Burma, Ceylon, Hong Kong, and Japan under the auspices of the National Christian Councils and the International Missionary Council.

We regard the *stimulation of mission study and training outside the University of Chicago*, especially in the Midwest, as one of our responsibilities. To this end we are co-operating as far as possible with the new Missionary Training School of the United Lutheran Church now being established at Chicago Lutheran Seminary at Maywood, and have taken the initiative, with the help of Professor Wilber Harr at Naperville, in developing a regional Fellowship of Professors of Missions. There are more than forty faculty members teaching missions in seminaries and colleges in the neighboring states of Illinois, Indiana, Michigan, Wisconsin, Minnesota, and Iowa. Thirty-five persons from twenty-two institutions at-

tended a meeting of the Fellowship at the Divinity School last spring.

CONVERSATIONS WITH ADHERENTS OF OTHER RELIGIONS

A unique part of the program will consist of conversations with intelligent, practicing adherents of other faiths. It is desired to attempt a two-year experimental program on the campus of the University of Chicago, where there are many such persons and where the atmosphere would be favorable to such an experiment. Such a project would bring the whole program of the Center and the theological discussions of the faculty and students down out of the realm of theory into a stimulating existential encounter. It is our conviction that such serious, scholarly, friendly exploration of the truth will be on our part a form of witness in accord with the spirit of Jesus Christ, one urgently needed today, and a true act of mission on the part of a theological faculty. We act as convinced and witnessing Christians, leaving the consequences to the direction of the Holy Spirit. It is hoped to bring to the campus for this purpose an Asian Christian experienced in interreligious and intercultural contacts, well grounded in one of the theological disciplines, having a pastoral passion for individuals, and possessing a sensitivity to the issues and processes involved in achieving communication and understanding. After two years the follow-up of the experiment contemplates continuation of such conversations on the local campus, experimental projects overseas, and the occasional joining with one or another of the Christian institutes for the study of religion and culture in Asia in sponsoring a round-table conversation.

COMMUNICATION

It has long been known in missionary circles that there exists a tremendous and unfortunate gap between study and action. This is easily observed with respect to each of the modern ecumenical missionary conferences. Therefore, an effective program of communication is necessary to the progress of the Center, especially if its studies are to have bearing on missionary policy. Communication will be achieved through publications, including—it is hoped—a scholarly journal of missions, through conferences and workshops, through the participation of Faculty members in the activities of mission boards and ecumenical agencies, and through the exchange of information with other study centers.

A FACULTY EXCHANGE PROGRAM

The members of the Federated Theological Faculty need firsthand acquaintance with many of the frontiers of the world mission if the mission is to be treated in all fields of the curriculum. A faculty noted for its concern with the relevance of faith to culture can gain immensely from visits to Asia, Africa, and Latin America. Relationships will be established with theological colleges and universities, and our men will teach for at least a half-year at various of these institutions from time to time. Scholars in the service of the young churches and some non-Christian scholars will be brought to Chicago in exchange. Professor Bernard Meland will be the first member of our

Faculty to go abroad, probably going to India in 1957–58.

THE TRAINING PROGRAM

The training program does not aim at large numbers, nor does it intend to direct missionary candidates and new appointees in their area orientation. We have no intention of competing with the Kennedy School of Missions at Hartford Seminary Foundation and other general missionary training schools. Our program is intended to equip research scholars for service in the Christian world mission in all parts of the globe and to train professors of missions. Graduates in a Ph.D. program in missions will be under the regular supervision of the A.M.–Ph.D. Committee. The staff will see to it by counseling that every candidate is thoroughly grounded in *Missionswissenschaft* (we have no comparable word in English), but the candidate will take his degree in the one of the seven fields where his own interest and competence may be—Theology, History of Religion, Religion and Personality, History of Christianity, Religion and Art, Ethics and Society, or Bible. Postdoctoral fellows will be enabled to work on projects for which they have special competence. As far as possible, a place will be made for special students who do not fit any of these categories.

Course offerings will be built up gradually as staff members are added to the Center and other members of the Faculty wish to make their contributions. Eventually there will be provision for a program of specialization in missions in the B.D. program as well as that for the Ph.D., as the new four-year B.D. program is elaborated.

At present an informal focus of ecumenical and missionary interest among the students is provided in the World Church Fellowship, which meets monthly, usually at the Beaver home.

ALUMNI CO-OPERATION

The four schools of the Federation have numerous alumni overseas and in mission posts in America. Their co-operation is earnestly desired. Alumni, please send us news about yourselves and your work, offer your suggestions and criticisms about the plans for the Center, help to keep us informed about important developments in your region, and draw to our attention significant subjects for study. We need your interest, your help, and your intercessions.

The writer will visit India, Burma, and Ceylon during the Winter Quarter and will stop at a few places in the Far East when returning home. He looks forward to personal consultation with many of the alumni.

R. Pierce Beaver

THE NEW CHURCH IN THE NEW BURMA

[This article was written for the *Divinity School News* by Douglas G. Eadie, M.A. '44 (Ph.D., University of Southern California), Associate Professor of Religion at the University of Redlands, California, where he has been teaching Bible, Church History, and Christian Thought since 1947. The school year 1955–56 was spent in Burma, where Dr. Eadie, on sabbatical leave, taught at the Baptist Divinity School at Insein, near Rangoon. En route to and from Burma, Dr. Eadie visited twenty-three countries and interviewed leaders around the world. Dr. Eadie is an ordained Baptist minister and has served several churches of the American Baptist Convention. Several of his articles and book reviews have appeared in religious journals.—EDITOR.]

Kipling in his rollicking ballad of Burma described (inaccurately) how the "dawn comes up like thunder outer China 'crost the Bay!"

There is today in Burma a different dawn, unsuspected by Kipling and revealing a new nation. Its advent was indeed accompanied by the thunders of revolt and tension. But it is just as inaccurate as was Kipling's confused geography to see the origin of this new day in China. The new Burma owes more to Britain legally and politically, more to India culturally and ideologically, and more to Christianity educationally than she does to China in any of these areas.

The change in Burma is an aspect of the larger revolution taking place in Asia and Africa. A sabbatical leave from the University of Redlands for the academic year 1955–56 gave me an opportunity to live and travel in Burma, where I taught at the Baptist Divinity School at Insein, near Rangoon. I experienced at firsthand the new climate of Southeast Asia.

Culturally, there is an upsurge of national pride and tradition leading, for example, to a repudiation of Western dress and customs and to a strong emphasis on Burmese vernacular as opposed to English in school and governmental circles. Politically, of course, independence was attained on January 4, 1948, the exact hour and date being selected by astrologers who traditionally have always been important in Burma. So intense was the spirit of nationalism that Burma, unlike India and Pakistan, chose to leave completely the British Commonwealth.

Economically, the attempt is being made to transform an essentially feudal society into a modern welfare state. This is a difficult order to carry out in one generation, but there has been land reform, nationalization of industry and transport, universal governmental education, and the establishment of a democratic governmental form.

Religiously, Buddhism is stirring. Both this religion and the state constitution are tolerant, and all religions are free to propagate themselves. However, the feeling is strong and often articulated that Theravada (Hinayana) Buddhism is the classic religion of Burma. Since the Burmese language and culture group is by far the largest of the many groups in Burma and is Buddhist, it has been easy to associate Buddhism with patriotism. The recently concluded Sixth World Conference of Buddhism had important political as well as religious aspects. Furthermore, Buddhist "missionaries" are at work among the hill tribes who heretofore have been the concern almost entirely of Christian groups.

What is the position of Christianity in the midst of these powerful and often confusing changes? How fares the church in this new day? What is happening to the institutions and achievements of the missionary movement of the past century?

First, it is well to remember that Christianity is a small minority segment in Burma, about 300,000 in a total estimated 18,000,000 population. However, these Christians wield an influence far out of proportion to their numbers. This is due in large measure to their schools and hospitals.

American Baptists have had organized work in Burma since 1814 and are by far the largest Christian group. British and American Methodists, the Church of England, the Salvation Army, the Roman Catholic church, and the Seventh-Day Adventists have also established churches. All of these, with the exception of the last two named, co-operate in the Burma Christian Council, which is the organized expression of the ecumenical mood in that land.

In the past Burma has not been a strongly unified nation. It was treated as an administrative unit under the British colonial system, but actually the people have been culturally pluralistic, divided by twenty-seven languages and more than a hundred dialects, by inadequate transportation facilities, and by the simple self-sufficient village life. But now the present government is pushing plans calculated to unify the people. Progress will probably not be rapid. Because of this pattern of diversity, the Christian movement in the past inevitably lacked breadth and an intercultural, interdenominational expression.

This is now changing. The World Council and its spirit and activities are becoming familiar especially as a result of several recent conferences sponsored by that group in Southeast Asia. Various vigorous Baptist groups, traditionally loyal to their more local language communities, are now learning to support with increasing enthusiasm the nationwide Burma Baptist Convention. Theological schools, such as the ones on the campus where I taught, are aiding in the unification of Burma. Eight or ten language groups are represented in the student body, which comes from various areas of Burma. Teaching proceeds in at least three languages: Burmese, Karen, and English. Here the future Christian leaders are learning to know each other and are living through a common Christian experience, simultaneously unifying and broadening.

Significant also is the rise of indigenous leadership and the resultant altered status of the missionary. Most boards and committees of the many Christian institutions are in the hands of Burman Christians. Most of the school and hospital staffs consist of trained nationals. The missionary is more and more an adviser rather than a director, and his assignment is being given to him not by some New York or London office but by the responsible group on the scene. Though the change will be gradual, the paternalistic era of the patriarchal missionary is gone.

The mission schools have made an incalculable contribution to Burma. They have been respected and appreciated for

generations. With the new program of free public education there will be obviously little need for an extension of this program. Many of the school buildings have been taken over by the government. Some, especially high schools, are still administered as private schools under Christian auspices, and their quality is such as to be a constructive challenge and model educationally for the public schools. Many leading citizens prefer them to the public schools. Through the teaching of English these schools gave to multilingual Burma a common medium of communication. The government schools tacitly recognize the value of this by continuing the teaching of English.

Much could be said also about the hospitals and clinics as enduring monuments to Christian concern.

The churches themselves have suffered as all Burma has suffered because of the war. The Japanese invasion was followed by the even more destructive Allied counteroffensive. The civil strife of 1950–51 has continued sporadically in several areas even until the present. Damage to property, shifting populations, and the spirit of insurrection have all left scars.

But evangelistic programs are reclaiming scattered congregations and reaching constantly into new areas. Indigenous leadership is a standing rebuttal to charges of sinister foreign influence and national disloyalty. The attitudes and activities of the missionaries themselves in general inspire confidence in the Christian message even in the midst of nationalistic and anticolonial sentiment.

The fact that American mission boards are now appointing Negro and oriental Christians to serve in this area points up the transcultural and transracial nature of Christianity. This has been a helpful move. In the future more time and money will probably be spent in giving Burman Christian leaders training in a first-class American, European, or Asian seminary than in sending those who, though well trained, will always be aliens to Burma.

Indeed, the Burmese churches along with other of the younger churches of Asia are promoting their own missionary programs. Both the Kachin and the Karen people of Burma are planning for the recruitment, training, and support of their own "missionaries" to other tribes, such as the Nagas and the Thailand Karens. Some of this has already been done, and the expansion of this type of activity is to be expected. In short, the younger churches are taking their responsible place in global Christian strategy. We are now their partners, not merely their parents.

Despite many inevitable irritating situations of tension, it is no complacent generalization to observe that we have a vast amount of good will to our credit as Christians. Burma has no explicit governmental policy of squeezing out missionaries. I attended the annual tea of the Burma Christian Convention to which the then prime minister, U Nu, was an invited guest. Himself a devout Buddhist, he paid sincere tribute in his brief address to the work of Christian missionaries throughout Burma. Last Christmas he issued a public greeting to "all his Christian friends," urging "remembrance and reaffirmation of the great message of Christmas."

The churches in Burma still need our aid in personnel and in money. But the

attitude of those who go as missionaries is and will be increasingly different from before. They will be serving "Christianity overseas" rather than a "foreign mission" board. They will be assisting an ongoing church rather than ruling a mission compound.

It is undeniable that the new mood in Asia makes the entrance and work of new missionaries more difficult. But it may well be that in the providence of God this very mood will facilitate the reaching of the very goal which we have long professed in theory, namely, the creation of an indigenous, self-sustaining, and self-propagating Christian community. At any rate, this worthy goal is fast becoming reality.

INDONESIA IS DIFFERENT

[This is an unpublished speech given by the Reverend Winburn T. Thomas, '33 (Ph.D. Yale, '42), at the Seminar organized at Melbourne in February during the visit of the Executive Committee of the World Council of Churches. Dr. Thomas is the Field Representative for Indonesia in the Division of Foreign Missions of the National Council of the Churches of Christ in the United States of America. At the end of the speech are published parts of a letter which give more insight into the work of Dr. Thomas.—EDITOR.]

A prospective visitor to Indonesia wrote that he wanted to spend ten days acquainting himself with the churches in Indonesia. We replied that it could not be done, first, because of the size and extent of these churches but, primarily, because Indonesia is different. We pointed out that, whereas the churchman's experience with other mission fields where the major ecclesiastical impact had been British and American enabled him quickly to size up the average new situation, in Indonesia the basic impact had been made by Continental European, and primarily Dutch Christian, workers. The churchman wrote back, agreeing to extend the visit to three weeks but adding that he did not take our caution seriously, since all countries thought they were different.

Imagine our surprise a few months later, when visiting in Manila and Hong Kong, to be told that this same churchman, visiting these cities after his Indonesian tour, had told them, "Indonesia is really different." It is.

First, it is the oldest Protestant community in Asia. Recently, the Lutherans celebrated at Tranquebar, South India, the two hundred and fiftieth anniversary of the establishment of missions there. Yet, a hundred years earlier, Protestantism was beginning to take root in the Spice Islands, for which Columbus had been searching when he accidentally stumbled across America.

Second, the churches have achieved greater progress in the "three selfs"—support, government, and propagation—than any other of the national Christian communities of Asia, with the possible exception of those behind the iron or bamboo curtains. After the Japanese surrender, Western missionaries returned in considerable numbers to their former fields. Not so in Indonesia. For instance, in Japan today there are over three thousand American missionaries work-

ing, even though the total Protestant community numbers only approximately three hundred thousand. In Indonesia there are not more than a hundred foreigners on the staffs of the thirty-one church bodies which comprise the Indonesian Council of Churches. For instance, there are today but three or four German evangelists attached to the H.K.B.P., the great Batak Church in Sumatra, as over against a one-time foreign staff of sixty. The "Protestant Church," composed of four of the autonomous Synods, with a total of 1,112,330 members, has but a dozen Westerners attached to its program, even though some of its work among Netherlands' citizens is continued in the Dutch language.

Both the unwillingness of the churches, which during the Japanese occupation had been forced to stand alone, and the inability of the Continental societies, which had been hard hit by the war in Europe, made Indonesian churches virtually orphans before their time. Grants such as those made by British and American societies for the rebuilding of destroyed churches and the rehabilitation of Christian staff in Japan, China, and the Philippines were not available for Indonesia. Yet some of the largest church structures in Indonesia were bombed or burned out not alone by Japanese but also by American, British, and Australian planes. Many of the Indonesian churches are forced to stand alone.

Third, the Indonesian Christian community is different from others in Asia in its size and structure. The Ministry of Religions lists more than 3,000,000 Protestants and 1,080,000 Roman Catholics. Some of these are converts from Islam and Hinduism; most of them have moved from animism into Christianity. On Java there are more than 100,000 who are first-, second-, and third-generation Christians, converts from Islam. Thus there is the largest Christian community carved out of Islam in the world. And the process continues. An American Southern Baptist missionary in Semarang, Central Java, baptized seventeen Moslems in 1955 during the first six months of his ministry. A number of the Indonesian Christians are prominent in national leadership. Two Christians are members of the present cabinet. Of two hundred and sixty members of the present elected Parliament, seventeen or more are Christians. In the university population of about 25,000 students, the S.C.M. has a membership of 2,500, making it equal in size and influence with any other student movement, Islamic or secular. The Protestant party emerged in the first national elections as the strongest of the small parties, having been given over 1,000,000 votes—more than the adult Protestant membership—even though thousands of Protestants cast their votes for other parties. An adviser of the Foreign Office said recently that Dr. Leimena, one of the vice-chairmen of the WCC-IMC Commission on International Affairs, who has been a cabinet minister in more governments than any other statesman, has been the conscience of the Indonesian nation.

Fourth, the Indonesian Christian community is different in that the distinctions "theology" and "polity" play little part in accounting for the regional and language churches. There are differences of culture, language, and interests among

these churches. (There is a strong Chinese Christian community, which, after thirty years of specialized missionary work within this racial group, includes one out of every thirty Chinese. In China itself, after a century of activity, only about one out of every thousand is a Protestant.) The leader of the Christian church in Mid-Java explained why that church could not add the name "Reformed" or "Presbyterian" to its title: "We can accept no name which is less catholic than the mandate our Lord has given us." The former general secretary of the Indonesian Council of Churches expressed it this way: "We did not know the word 'denomination' until you American missionaries introduced it."

Fifth, the Indonesian Christian scene is different in that there is a national strategy for undergirding the existing churches and for reaching the unevangelized fields. Some of the new mission bodies that have entered Indonesia since the war have consulted first with the Indonesian Council of Churches and then accepted responsibility where little or no Christian work was being attempted. Australian, American, and Filipino personnel has been made available by their respective sending bodies for assignment to points of need, to undergird the existing church bodies rather than to form the nucleus of new foreign missions societies. Funds and supplies have been contributed for allocation under this comprehensive program by the churches and ecumenical agencies in England, Sweden, India, Germany, the Philippines, Australia, New Zealand, and the United States. Dr. Visser 'tHooft, general secretary of the World Council of Churches, has suggested that what is needed for all Asia is a regional missionary commission such as we have in Indonesia. Our staff is traveling constantly about the nation, keeping contact with the life and needs of the churches and then approaching other churches, inside and outside Indonesia, for funds and personnel to meet these needs. Involved in this comprehensive approach to the total national job have been personnel members of Methodist, United Brethren, Mennonite, United Church of Christ in the Philippines, Presbyterian, and Lutheran churches. To see missions tomorrow look at Indonesia today.

* * *

. . . I wear many hats during the week. On Sundays I am minister of a local congregation which we organized three years ago. Our attendance runs from a hundred to a hundred and fifty, though with a rapid turnover among the 50 per cent who are in diplomacy and business. The Indonesians and Chinese who attend are more regular. One of the peculiar characteristics of this congregation is that virtually our entire income is designated for the undergirding of the Indonesian Christian community. A number of theological students are continuing their studies with scholarships we provide; a fraternal worker, loaned by the Church of the Moluccas (275,000 members) to the Church of Halmahera (32,000), is paid by the congregation. As a consequence of this giving, our foreign members become

quite well acquainted with the Christian operation in Indonesia during their tour of duty here.

I am also required by the situation to spend much time at the editorial typewriter, not only in the preparation of sermons (Indonesian and English), but also for publication. I try each week to get off a release for the Religious News Service, and once monthly to the Worldaround Press and the *Christian Century*. One of the last issues of *Theology Today* carried an article of mine on "Teaching Theology in Asia." I am a joint author of the missions study book being used in the United States this year, *The Church in Southeast Asia*. Bishop Rajah Manikam collaborated with me.

I am also an instructor at the Theological College, where sixty of our best men are preparing for the ministry. This institution was established in 1934 and graduated only two classes (six-year course) before the Japanese occupation began. The three persons of Indonesian nationality on the staff are paid with funds from America. Other full-time professors include Dr. Mueller-Kruger (German), Dr. Christoph Barth (Swiss), Dr. J. Verkuyl (Dutch), and Dr. I. Enklaar (Dutch). We hope that, when Frank Cooley (formerly YMCA in China) begins to teach there full-time, he will be able to change the predominantly Continental climate of the institution. The few graduates each year are much in demand as teachers of the junior-college-level theological training institutions (there are five with a total enrolment of approximately two hundred and fifty), as church executives, and as ministers of large city churches.

My major position is on the staff of the Indonesian Council of Churches, being related to the administration of several commissions and committees, especially those which are points of contact with non-Continental churches abroad. Since innovating this "comprehensive program" in connection with the Indonesian Council of Churches, the Presbyterian U.S.A., Evangelical and United Brethren, the Brethren, and the Mission Covenant churches in U.S.A., the United Church of Christ in the Philippines, the Presbyterian and Methodist churches in Australia, and the New Zealand Presbyterian churches, I have appointed personnel. The Mennonite Central Committee has expanded its operation, and a number of other churches have contributed limited funds. The formation of the Asian Council on Ecumenical Mission has raised our hopes that Japanese, Filipinos, and other Asians may be made available, especially to those parts of Indonesia where the white man's skin is a liability. Generally, however, the ecumenical approach which we had hoped the American boards of missions would undergird in Indonesia has not been developed. During the same period that the churches co-operating with the National Council of Churches of Christ in the United States supplied nine workers, the Southern Baptists, starting from scratch, brought in thirty-three, to the discomfiture of the Indonesian churches, which asked: "Are there no Christians in America interested in strengthening the church? Most of those who come out here seem intent upon disturbing it."

In addition to discovering new resources with which to strengthen this

Protestant community of more than three million, we also administer a relief program, especially in those areas which have not become peaceful since the Japanese occupation began. For instance, in the Celebes there are 400,000 homeless, of whom 100,000 are Protestants. American surplus foods arrive in carload lots, courtesy Church World Service, for distribution. Even with this problem, our Interchurch Aid Committee takes the position that leadership training takes precedence over feeding the hungry, so desperate is our situation for Christian workers with an education. Approximately one-half of our allocations are thus earmarked for scholarships and professors' salaries.

Despite its being in the tropics, Java is a pleasant place to live. The temperature ranges from 80° to 90° F., though the constancy of the heat makes it trying. Only by getting away occasionally to the mountains are we able to keep a six-day week at the office and officiate twice on Sundays. Fortunately, there are places within an hour and a half from Djakarta where we can get away from the heat. The difficulty is to find time within the schedule for the needed breaks. Every vacation period is interrupted either by the arrival of VIP's or conferences which cannot be skipped.

We were unable to take a rest this school vacation because of the Triennial Assembly of the Indonesian Council of Churches. Twenty-nine of the thirty member bodies sent delegations, numbering approximately a hundred and fifty. In the six years of its history, this organization has raised real expectations on the part of the Indonesian church bodies. "Never has so much been expected of a body so young," commented our chairman, Dr. S. G. T. Mulia, who is also president of the Christian University. We certainly feel this way about the small part of the total load that we are carrying. Possibly some of you will regard this as a Macedonian call.

FEDERATED THEOLOGICAL FACULTY

RESIGNATION

James Luther Adams, Caleb Brewster Hackley Professor of Religious Ethics and co-editor of the *Journal of Religion*, has resigned to become professor of Christian ethics at Harvard Divinity School as of January 1, 1957. Professor Adams, who graduated from the University of Minnesota and received an S.T.B. and M.A. degree from Harvard Divinity School and a Ph.D. degree from the University of Chicago, has been Professor of Theology at Meadville Seminary since 1936 and joined the Federated Theological Faculty as Professor of Religious Ethics in 1943. While studying at different universities in Germany and France, Professor Adams observed underground movements during the time of Hitler's reign. In the summer of 1952 he was a member of a study tour of the Middle East, and that year he lectured at various places in England and Switzerland.

Professor Adams, who is interested in application of religion to social life and who is a recognized authority in this field, is the author and translator of articles on social ethics, race relations, and

church and society. His volume of translations of the writings of Paul Tillich has appeared under the title *The Protestant Era.* He has also published translations of writings by Karl Barth and André Philip and has contributed to numerous books in the field of ethics and society. Dr. Adams is the editor of "The Phoenix Series," associate editor of *Faith and Freedom,* member of the Advisory Board of this American Civil Liberties Union, Chicago, and has been chairman of the Independent Voters of Illinois. In 1953 he was the William Belden Noble Lecturer at Harvard University.

APPOINTMENTS

SIDNEY E. MEAD, Professor of History of American Christianity and James Freeman Clarke Distinguished Professor of Church History at Meadville, was elected President of the Meadville Theological School on October 1, 1956. Professor Mead, who graduated from the University of Redlands, California, and received his graduate training at Yale Divinity School and M.A. and Ph.D. degrees from the University of Chicago, joined the teaching staff of the Divinity School, University of Chicago, in 1941. He has been a member of the Federated Theological Faculty since its founding in 1943, as well as a member of the faculty of the Department of History, University of Chicago. Several articles by him were published in various religious and professional journals.

Professor Mead will continue his teaching and research in the Department of Church History under the Federated Theological Faculty as well as in the Department of History, University of Chicago.

GIBSON WINTER was appointed Assistant Professor of Ethics and Society under the Federated Theological Faculty as of July 1, 1956. He is a graduate of Harvard University and received the B.D. degree from the Episcopal Theological Seminary and the Ph.D. degree from the Department of Social Relations, Harvard University. Professor Winter has been associate director at Parishfield, Brighton, Michigan, an Episcopalian retreat center on a farm property, for almost seven years. This center was established primarily for the purpose of devising new means for deepening and making more effective group life in parishes and for making available the insights of corporate Christian faith in the family, in the neighborhood, in the professions, and in industry. Parishfield Community has contrived novel ways of confronting laymen and clergymen with concrete problems. Before this appointment, Dr. Winter had served several Episcopalian churches in New England.

At the invitation of Dr. Henrick Kraemer, director of Studies of the World Council of Churches, Dr. Winter participated in the Ecumenical Institute, Bossey, Switzerland, in the summer of 1955. He was also a Fellow at the College of Preachers at Washington Cathedral in the spring of 1956. Articles by Professor Winter have appeared in various journals and magazines.

LECTURES

THE RIGHT REVEREND STEPHEN C. NEILL, bishop of the Church of England, delivered a series of three public lectures sponsored by the Federated Theological Faculty on October 22, 23, and 25. The

lectures were entitled "The Ecumenical Movement."

Bishop Neill, a missionary to South India for twenty years, and an assistant to the Archbishop of Canterbury for four years, is now serving as vice-chairman and head of international evangelism, World Council of Churches, and editor of "World Christian Books," a series being issued in fifteen languages. He has preached in five languages—English, French, German, Italian, and Tamil.

Dr. Martin Niemoeller, a member of the Central Committee of the World Council of Churches and president of the Evangelical church in Hessen-Nassau, Germany, is scheduled to deliver two public lectures sponsored by the Federated Theological Faculty of Chicago on November 19 and 20.

Dr. Niemoeller, an ordained minister of the Evangelical church of Germany, is probably the best-known German churchman outside of Germany; under the Nazi regime he became a living symbol of Christian resistance to a totalitarian government. He rebelled against Hitler's invasion of church affairs and the Nazi demands on the Christian conscience and became recognized as one of the chief leaders of the Confessing church. In 1937 he was imprisoned and held until 1945 in the concentration camps of Sachsenhausen and Dachau.

Following his release Dr. Niemoeller again became active in church statesmanship. He is chairman of the Foreign Affairs Office of the German church, has given time and energy to ecumenical affairs, and has served on the Executive and Central Committee of the World Council of Churches since 1948.

Pastor Niemoeller received honorary degrees from various universities around the world. He is the author of many books, including *The First Commandment* (1937), *God Is My Fuehrer* (1939), and *Dachau Sermons* (1946).

VISITING PROFESSORS

Mircea Eliade, Visiting Professor of the History of Religions for the academic year 1956–57, began his teaching at the beginning of the Autumn Quarter, 1956. Professor Eliade is a native of Bucharest and studied at the University of Bucharest and later, for four years, at the University of Calcutta. His thesis, published in French in 1936, is on the subject of the origins of Yoga. After some years of teaching at the University of Bucharest, he left in 1940 to become cultural attaché in London and afterward in Lisbon. In 1945 he settled in Paris, where since the war he has made his home, lecturing at the School for the Study of Religion of the Sorbonne.

His publications on subjects related to the study of religions are many and of great significance. Among them, *The Myth of the Eternal Return* is well known in English. His works on shamanism, on Yoga, and on the history of religion are scheduled for publication in English translation. Professor Eliade is the author of several delightful novels as well.

During the Autumn Quarter, 1956, Professor Eliade is giving the Haskell Lectures on "Patterns of Initiation."

During the Winter Quarter, 1957, Professor Paul Johannes Tillich, Th.D., Ph.D., LL.D., D.D., Visiting Professor of Philosophical Theology, will lead a seminar on "Theology and Existentialism."

Professor Tillich is also scheduled to give a lecture series in Mandel Hall on Mondays, Tuesdays, Thursdays, and Fridays in January, 1957. The subject will be announced at a later date.

Professor Tillich, a native of Germany, has been until recently Professor of Philosophical Theology at Union Theological Seminary, New York City, New York, and is now University Professor at Harvard University. His academic career has embraced two continents and involved chairs in famous universities in both philosophy and theology. Professor Tillich is one of the few Protestant theologians who is concerned with the artistic expressions of the human spirit and has looked to art, literature, and music to discern the religious situation of the age. He saw in culture a profound expression of man's ultimate concern or his religion. Through this fresh insight he developed a truly creative theological method that sought to do justice both to the deepest insights and affirmations of the Christian faith and to the highest cultural life of man.

His numerous books, articles, and lectures have had an almost unparalleled impact on the modern theological scene and on many facets of the university world. The profundity and creativity of his works are widely admired and appreciated. He has reopened communication between theology and other disciplines.

Professor Tillich, who celebrated his seventieth birthday in August, will be in Chicago during the Winter Quarter only. The University of Chicago awarded him the honorary degree of Doctor of Humane Letters in June, 1955.

FACULTY NEWS

James Luther Adams, Professor of Religious Ethics, participated with two other theologians in a seminar on "Religion and Business Decisions" held for twenty-five teachers of business administration from American and Canadian schools in the summer of 1956. The seminar was given at the Harvard Graduate School of Business Administration under the sponsorship of the Danforth Foundation.

Walter Harrelson, Dean of the Divinity School and Associate Professor of Old Testament, attended a conference of the Division of Studies of the World Council of Churches in Arnoldshain, Germany. The purpose of the conference, attended by twenty scholars from Europe and North America, was to examine the proposed theme for the next Assembly of the Council in 1960, "The World and the Church under the Lordship of Christ." They also had to propose a plan of study on this theme to the Division of Studies in preparation for the next Assembly. During his stay in Europe, Dean Harrelson was a guest of the Baptist Theological Seminary in Rueschlikon, Switzerland, where Baptist ministers of western Europe met for a conference. In Stuttgart, Germany, he addressed the congregation of the Baptist church there at their regular Sunday worship service. Dean Harrelson presented a paper on "The Old Testament Idea of Spirit" for a special Commission of the Faith and Order Commission, World Council of Churches, in August. He also delivered several lectures on biblical subjects during the summer and a series on the Dead

Sea Scrolls at the College of the University of Chicago.

In addition to the writing projects mentioned previously, Dean Harrelson is at present engaged in writing a commentary on the twelve prophets, to be published as a part of the "Anchor Book Series."

SEWARD HILTNER, Professor of Pastoral Theology, conducted a workshop at the Hartford Seminary Foundation in June and presented lectures to the ministers' associations of Hartford and Springfield. In July he taught at the summer conference of the McCormick Theological Seminary, and he spoke at the Pastors' Workshop on Mental Health in Westville, Indiana, and at the Menninger Foundation, Topeka, Kansas. He is scheduled to give an address at the National Conference on Clinical Pastoral Education at Atlantic City in November. Recently he was awarded a grant for research by the General Services Foundation of St. Paul, Minnesota, and in this connection is now serving as a special minister of the Bryn Mawr Community Church.

DANIEL JENKINS, Associate Professor of Ecumenical Theology, has just published *Believing in God*, one of a series of twelve books written especially for laymen. This book is published by the Westminster Press. Professor Jenkins, who teaches one quarter a year under the Federated Theological Faculty, has been the minister of King's Weigh House Church, London, since the beginning of 1956. His other books include *The Gift of Ministry*, *Europe and America*, *Tradition, Freedom and the Spirit*, and *The Strangeness of the Church*.

PERRY LEFEVRE, Assistant Professor of Theology and Education, edited *The Prayers of Kierkegaard* (University of Chicago Press, 1956). "Long regarded as primarily a poet, a philosopher or a theologian, Kierkegaard is revealed in this complete collection of his prayers as fundamentally a religious thinker struggling to become a Christian" (*New York Times*, September 7, 1956). Professor LeFevre presented a paper on "The Nature of the Church" to a group of theologians of the Congregational and Evangelical Reformed Churches in Lancaster, Pennsylvania, in June, 1956.

RALPH MARCUS, Professor of Hellenistic Culture, has been invited to give the Obbink Lectures at the University of Utrecht, Netherlands, spring, 1957. He has in press Volume VIII of the Loeb Library edition and translation of Josephus.

JAMES HASTINGS NICHOLS, Professor of Modern Church History, is a recipient of a Guggenheim Fellowship and will be out of residence the Summer and Autumn quarters, 1956, for writing and research.

NATHAN A. SCOTT, JR., Assistant Professor of Theology and Literature, has published the articles "Graham Greene: Dilemmas of the Catholic Novelist" in the *Christian Century*, August 1, 1956, and "Beneath the Hammer of Truth" in *Christianity and Crisis*, October 1, 1956. An essay, "The Search for Beliefs in the Fiction of Richard Wright," is to be published soon in a forthcoming number of the *University of Kansas City Review*. Professor Scott delivered four lectures on "Modern Criticism" at Drew University before the Seminar on Religion and Literature and read a paper on "The Collabo-

ration of Vision in the Poetic Act" before the English Institute at Columbia University in September. He will also read a paper on "The Christian in Criticism" at Union Theological Seminary before the Commission on Literature of the National Council of Churches. Professor Scott has also addressed a number of student groups on the campus and has served many different churches.

ALUMNI NEWS

We received the following letter from an alumnus who serves a church in a country behind the iron curtain. This letter is self-explanatory. Perhaps you can spare some of your books and journals to help a fellow alumnus. For further information please contact Miss Ursula Bohle, Divinity School, University of Chicago.

Thirty years ago I was a student at the Divinity School, and after thirty years of silence the Divinity School has still a warm spot in my heart. Those thirty years painted my black hair gray, but they were the most difficult years of the whole of mankind. Notwithstanding we underwent the horrors of the late war, I am remembering my beloved professors: Shailer Mathews, Goodspeed, and Walker. Believe me, if I could lecture at the Divinity School, I could give an account of very strange experiences.

Last week I attended a ministers' conference. I was very much surprised by the narrow-mindedness of my colleagues. No wonder, since the close of World War II they didn't see a theological book or magazine.

At present I am pastor of ———. We are short of ministers, for they were transettled during 1947, and their places are vacant. I am now serving for five men. We get our salary from the state, for the church has been nationalized since 1949. We have difficulties teaching religion, for the denominational schools were nationalized too. If a delegation arrives from the West, its members are isolated from us and from the people; thus they cannot get a real idea of the situation of our church.

Now I am applying to you with a request. My colleagues asked me to furnish them with religious books and magazines. I know that the University has a bookstore and printing plant and edits periodicals, too. Be so kind to send us your magazine containing the newest discoveries and results of the excavations. I'll translate them and thus commit the contents of them to my colleagues and to the students of theology.

As long as educated ministers are standing at the head of our churches, you must not be afraid. We can no longer send our students abroad to study, so we are trying to meet requirements some other way. For this we ask your help. I am hoping that you will find some way to help us with books and magazines. Books on church history, commentaries, exegeses, and lexicons are needed especially.

THOMASINE ALLEN, M.A. '28, left for Japan in 1948 to do rural mission work there. In the neediest and poorest section of the country she began her work with two Japanese workers. In these eight years they were able to open a kindergarten, a primary school, a clinic, a hospital, a sewing school, a dairy farm, a church, and ten Sunday schools. Their staff has increased to thirty workers.

THOMAS R. BENNETT II, Ph.D. '55, was appointed director of educational outreach in the Department of the

Church and Economic Life, National Council of Churches of Christ in New York. Mr. Bennett was formerly professor of philosophy at Willamette University, Salem, Oregon.

Charles Samuel Braden, Ph.D. '26, visiting professor of religion at Scripps College in Claremont, California, has finished his book, *Christian Science Today*, which will be published very soon. Mr. Braden, who is emeritus at Northwestern University, taught in 1954 at Perkins School of Theology, Dallas, Texas, and Iliff School of Theology, Denver, Colorado.

William D. Bray, '40, and Frances N. Hutchison Bray, '48, are serving a church in Nishinomya, Japan. Since June, 1955, church meetings had to be held in a rented room, but they hope to be able to meet in the unfinished church very soon. This will be the first Christian church in that area. There is a regular church attendance of about thirty, but some seventy people are reached through Bible classes and the woman's society.

Virginia Maltby Clarke (Mrs. Roger Thomas Clarke), '31, '36, who was ordained in 1925 and went to the Congo mission in 1927, is still teaching at the Institut Chrétien, Coquilhatville, Belgian Congo. In addition to her teaching, she is acting as the librarian of the growing school library, which contains books in French, Lonkundo, and Lingala, as well as some specialized books in English. Mrs. Clarke has written textbooks on Lonkundo composition and grammar. Mr. Roger Thomas Clarke, who had done some graduate work at the Divinity School, died in Congo in 1935.

Arnold Crompton, M.A. '39, received the Doctor of Theology degree from the Pacific School of Religion in Berkeley, California, on May 25, 1956. Since 1945 Mr. Crompton has been the minister of the First Unitarian Church of Oakland, California, and is a lecturer in church history at Starr King School for the Ministry.

Donald F. Ebright, Ph.D. '44, was loaned by the Methodist church in 1947 to the National Christian Council of India. He was director of refugee and famine relief for five years and has described this work in his book, *Free India: The First Five Years*. His second assignment with the N.C.C. of India was an executive secretary of the Radio and Audio-Visual Service Council. In 1953 Mr. Ebright was a member of the FAVEMCCO Deputation to Africa and traveled 25,000 miles, holding workshops in ten major countries. In 1955 he attended the All-Asia Mass Communication Conference in Bangkok, Thailand. Last year he edited the 335-page *Audio-visual Handbook* for India. Mr. Ebright came to the United States this year as the organizing secretary for the India Centenary Choir tour and the Methodist centenary celebrations. Methodist missions reached India in 1856, and the development of the last one hundred years are being celebrated through many activities.

Rhea M. Ewing, '35–'36, has been president of Forman Christian College in Lahore, West Pakistan, since 1950. Before that time he had been the principal of the Woodstock School, Mussoorie, United Provinces, India. Princeton University awarded Mr. Ewing the honorary degree of Doctor of Philanthropy in 1953.

VIRGIL E. FOSTER, A.M. '26, became the editor of the *International Journal of Religious Education.*

HARMON M. GEHR, '34, was called as minister to the Throop Memorial Universalist Church in Pasadena, California, as of September 1, 1956.

FRANK BENTON HERZEL, M.A. '28, was called to the First English Lutheran Church of Punxsutawney, Pennsylvania, on June 1, 1956. Mr. Herzel is the author of *To Thee We Sing*, a history of hymnody written for young people, and *More than Bread: A Study of the Rural Church and Its Environment* (Philadelphia: Muhlenburg Press).

ALMER KELSO HIGDON, B.D. '30, who was for many years the executive secretary of missionary selection and training, Foreign Division of the United Christian Missionary Society, retired on June 30, 1955, at the age of sixty-seven. Mr. and Mrs. Higdon were called to the Union Theological Seminary of the Philippines, where Mr. Higdon teaches in the Department of New Testament and Mrs. Higdon in the Department of Church History. Mr. Higdon, who also serves as the chaplain of the Protestant chapel, has given series of lectures at different conferences and commencement exercises. He is the author of *New Missionaries for New Days*, published by the Bethany Press, St. Louis, Missouri.

RIICHIRO HOASHI, B.D. '16, Ph.D. '17, was until his recent retirement professor at Waseda University in Japan. Mr. Hoashi is the author of several religious and ethical works, some of them being *Religion and Life*, *Philosophy of Religion*, *Principles of Ethics*, *Life of Jesus*, and *A Reader for Daily Life.*

CECELIA L. JOHNSON, M.A. '20, who had been a missionary of the Woman's American Baptist Foreign Mission Society in Burma for nearly forty years, retired in 1953 and is now living in Alhambra, California.

KATHARINE JOHNSON, M.A. '29, who had lived in Hiroshima, Japan, until 1940 and again in 1951–52, is now the executive sesretary of the Interboard Committee for Christian Work in Japan in New York, New York. The Interboard Committee is an administrative organization linking eight denominations and ten mission boards with the United Church of Christ in Japan. During 1954 Miss Johnson visited ninety-six mission stations in Japan.

NORMAN B. JOHNSON, Ph.D. '31, has been promoted to professor of religions at Union College, Schenectady, New York.

EARL E. G. LINDEN, M.A. '39, D.D., has been called to the ministry of the First Congregational Church of Willimantic, Connecticut, after having served the Edgewater Congregational Church of Cranston, Rhode Island, for eight and a half years.

IRVIN M. LUNGER, A.M., B.D. '36, Ph.D. '38, was appointed academic dean of Transylvania College, Lexington, Kentucky, in June, 1956.

WILBURN H. LYON, M.A. '26, completed his term as the executive secretary of the Western India Mission of the Presbyterian Church in U.S.A. and as executive secretary of the Joint Council Mission and the Church Council on June 30, 1955. Mr. Lyon reports that mission work is now integrated into the Kolhapur Church Council. The missionaries are called "fraternal workers" and are under

the appointment and support of the Board in the United States. Mission work itself is assigned by the India church, and fraternal workers stay only if they are requested by the India church. Ordained fraternal workers are members of the Kolhapur Church Council, corresponding to the presbytery.

TREVA MARIE MARSHALL, '31, dean of women in the Christian Medical College in Vellore, South India, hopes to be able to spend her forthcoming furlough in May, 1957, in her home town in Indiana.

TAKUO MATSUMOTO, dean and professor of New Testament in the Department of Theology at Aoyama Gakuin University, Tokyo, Japan, will spend one year at various universities in England. Under his chairmanship a committee has translated the New Testament into familiar Japanese; thus far the translation has sold two million copies.

JOSEPH L. MIHELIC, Ph.D. '41, chairman of the Division of Biblical Studies at Dubuque Theological Seminary, has been elected president of the Mid-West Section of the Society of Biblical Literature and Exegesis. Mr. Mihelic specializes in Semitic languages and oriental literature.

ERNEST D. NIELSEN, Ph.D. '51, president of Grand View College, Des Moines, Iowa, was awarded the degree of Doctor of Literature by Carthage College in June, 1956. Mr. Nielsen is a member of the newly established Study Committee on Higher Education in Iowa. His Ph.D. thesis, *N. E. S. Grundvig: An American Study*, was issued in book form by the Augustana Book Concern in 1956.

PAUL E. NILSON, M.A. '26, who has taught in the American School in Talas-Kayseri, Turkey, for many years, is still serving a church in Diyarbekir, Turkey, and continues to do teaching and lecturing. Mr. Nilsen, who is now sixty-five years old, will retire soon and is looking forward to doing home-missionary work for several more years.

GEORGE EARLY OWEN, A.M. '38, has been the executive secretary of the Department of Missionary Selection and Training of the United Christian Missionary Society since January, 1955. Mr. Owen had been vice-president and professor of church history and Christian doctrine at Union Theological Seminary in Buenos Aires, Argentina. In 1951 he was transferred to the Philippines, where he joined the faculty of the Union Theological Seminary in Manila as head of the Philosophy Department. Mr. Owen also taught in extension schools for ministers and was on the executive committee of the Philippine Federation of Churches. During his overseas duty Mr. Owen was a news correspondent for the *Christian Evangelist* and the *Christian Century*. He is the author of *Faith and Freedom*, published in Manila.

HENRY H. PRESLER, Ph.D. '48, is dean of the Postgraduate School of Leonard Theological College, Jabalpur, M.P., India, and director of the Department of Organized Research. This college receives post-B.D. candidates for the Master of Theology degree in the History of Religions and under certain conditions similar candidates for the M.A. degree in Indian Philosophy and in Cultural Anthropology. Mr. Presler is the author of a number of magazine articles and of the book, *Helping Foreigners To Understand Hinduism*, as well as of *Social Thought in Benares* and *Progress for All Classes*, an

anthropological analysis of village-development schemes. The Department of Organized Research sponsors the "Student Research Monograph Series," with Mr. Presler as editor. The following titles have already appeared: S. Jayakar, *Rural Sweepers in the City;* P. D. Padale, *A Case Study of the Endowed Chapter of the Arya Samaj;* G. J. Job, *Folkways Affecting Disease;* and J. Thangiah, *Acculturation of Jabalpur Tamils*. These titles indicate the uniting of social science with theological disciplines. The authors of these monographs have been postgraduate students exposed to departmental procedures. Mr. Presler is also the composer of *The Missionary Suite*, an oratorio which endeavors to combine Western and Eastern modes of music in the intercultural endeavor of Christian missions.

Clement Daniel Rockey, Ph.D. '29, is the bishop of the Methodist church in southern Asia. Mr. Rockey arrived in India for missionary service in the Methodist Episcopal church on May 27, 1913, and was elected in 1941 to supervise the Methodist work of the Lucknow area, which includes the eastern part of Uttar Pradesh, Bihar, and West Bengal, as well as Burma. In February, 1950, Burma was linked to the Singapore area, and in January, 1953, West Pakistan was added to his area. Several of Mr. Rockey's articles appeared in church papers. At the conclusion of the central conference in November, 1956, he will retire from active service.

Yoshia Sato, 1925–26, who is the minister of the Iogi Church in Tokyo City, Japan, is the author of *Sermons: Truth of the Gospel*, published in July, 1956. He organized the Interdenominational Patristic Council of ministers and professors in June, 1956.

Marian E. Shivers, '35, '42, was on the staff of Judson College in Rangoon, Burma, from 1923 to 1941. She was active in welfare and rehabilitation work and was also director of Church World Service activities in Burma from 1946 to 1951. At present Miss Shivers is superintendent of the Susan Hawell Leprosy Home in Moulmein. This institution has some two hundred in-patients and more than nine hundred out-patients. The in-patients of the home are in the process of building a new hospital, which is very much needed, owing to the high percentage of leprosy in the area. Ten out of a thousand have leprosy, and about a hundred children in the state and private schools are in the very early stages of this disease. In addition to being the superintendent, Miss Shivers is also doing rehabilitation work, trying to help the cured leprosy patients adjust to a new environment after leaving the home. A grammar school for seventy-two children is connected with the home, as well as night schools for adults. Only two members of the staff are paid; all the other work is carried on by voluntary workers.

Matthew Spinka, M.A. '19, Ph.D. '23, published *The Church in Soviet Russia* (Oxford University Press, 1956) and contributed to *Christianity and the Existentialists* (Scribner's, 1956).

John Barr Weir, Ph.D. '34, is the field representative in India and Pakistan for the Board of Foreign Missions, Presbyterian Church, U.S.A.

Iver Franklin Yeager, M.A. '48, has recently joined the staff of the Department of Religion and Philosophy,

Missouri Valley College, Marshall, Missouri.

In Memoriam

Edwin E. Aubrey, M.A. '21, B.D. '22, Ph.D. '26, on September 10, 1956, at the age of sixty in Pennsylvania. At the time of his death Mr. Aubrey was chairman of the Department of Religious Thought at the University of Pennsylvania. He had taught at Carleton College, Northfield, Minnesota; Miami University, Oxford, Ohio; and Vassar College. He was professor of Christian theology and ethics at the University of Chicago Divinity School from 1929 to 1944 and was called from there to the presidency of Crozer Theological Seminary, Chester, Pennsylvania, in 1944. Mr. Aubrey served as chairman of the Federal Council of Churches' Department of International Justice and Good Will, and he had been a member of various professional and religious societies. He is the author of *Religion and the Next Generation* (1931), *Present Theological Tendencies* (1936), *Living Christian Faith* (1939), *Man's Search for Himself* (1940), and *Secularism a Myth* (1954) and co-author of *The Christian Answer* (1945) and of numerous other publications.

The following notices were sent to us recently:

Paul R. Hackett, M.A. '21, on January 8, 1943. Mr. Hackett was appointed by the American Baptist Foreign Mission Society and was designated to the Baptist Mission Press in Rangoon, Burma, which he and Mrs. Hackett served from 1913 to 1919. While on the Hacketts' first furlough Mr. Hackett completed his work at Drury College and studied at the Divinity School. After the furlough, having a sincere desire to enter into preaching activities of the mission, he was designated to Maubin. In 1924 he was appointed superintendent of the Judson Boys' High School, Moulmein. In addition to the work at the high school, Mr. Hackett served as superintendent of the leprosy home at Moulmein and had general supervision of field work for the Moulmein-Burma area. Evacuated from Burma with other missionaries, Mr. and Mrs. Hackett had been staying at Balasore, where Mr. Hackett died in January, 1943. The American Baptist Foreign Mission Society places on its record the testimony of deep appreciation for Mr. Hackett's wide and varied services, for his devotion to duty, and for his fine qualities of leadership in Burma.

Louise Lydia Scrimger Weeks, S. B. '03, on October 22, 1945, in Lynden, Washington. After her marriage to the Reverend A. Judson Weeks in June, 1905, she sailed with her husband for Burma in September of that year. During their first term of service they were stationed in Tavoy. They also served at Moulmein and Toungoo. In addition to the evangelistic activities in many towns and districts, Mr. and Mrs. Weeks were also superintendents of the Karen schools. Mrs. Weeks was always ready to help when there was a shortage of teachers, and for several years she was in charge of the Indian School in Moulmein. Following their retirement from active missionary service in 1939, Mr. and Mrs. Weeks had been living near Lynden, Washington.

Lewis Albert Hurt, '30, on August 12, 1948, in Manlius, Illinois. Mr. and Mrs. Hurt went to the Belgian Congo

under the auspices of the United Christian Missionary Society, Indianapolis, Indiana, in June, 1921. They did evangelistic and educational work, giving leadership in five different missions: Lotumbe, Bolenge, Mondembe, Coquilhatville, and Monieka. For a while Mr. Hurt served as mission treasurer and buyer. Mr. and Mrs. Hurt adapted themselves graciously and efficiently to all needs. Through the years Mr. Hurt gave outstanding leadership in the missionary cause and was greatly loved by the missionaries and Congolese. On account of his failing health, the Hurts came to the United States in 1946 and, after some time in clinics and hospitals in the East, made their home in Manilus, Illinois, until the time of Mr. Hurt's death.

Mr. Hurt is survived by his wife and two daughters. Mrs. Hurt returned to Bolenge, Belgian Congo, in March, 1949, where she assisted with the schools and station work during the school years 1949–50. She taught also in schools at Monieka during the furlough of another missionary. Since 1952 she has taught in a school for the general training of young people at the Bolenge station.

ATTENTION ALUMNI!

Help us to make our alumni records more complete. The Alumni Association urges every alumnus to send information about himself or other alumni. Please fill in this blank and return it to the Office of Extension, Divinity School, University of Chicago.

Name..... Address.....
U. of C. degrees..... Year.....
Other degrees..... Institutions..... Year.....
Mailing address.....
New pastorate or other position.....
.....
.....
.....
.....
.....
Book published.....
Election to position of honor or responsibility.....
Interesting project recently accomplished.....
Any other information of interest.....
.....
.....
.....
.....
.....

PRINTED IN U.S.A.